Bevan, p. 458, &c. Vol. II. This differs from the other examples, by the ſediment of the urine, the ſtain on her linen, the preternatural ſituation of her limbs. Something very ſingular was, that ſhe did not blow her noſe perhaps once a month, even in her health; always ſlept with her mouth open'd, and her tongue hanging out. The manner in which ſuch diſſolutions of bones are accounted for, in the above-mention'd remark, ſeems the moſt rational, plain, and ſatisfactory, that can be given.

I attended this patient ſince laſt Auguſt with Dr. Morand, and kept a journal of our obſervations, hoping it may be of uſe to the public, and worth the notice of the curious.

Paris, Dec. 10, 1752. Hoſty, *M. D.*

V. *An account of a Roman altar, with an inſcription upon it, found in April laſt at* York, *and communicated to the* Society of Antiquaries *by Mr.* Francis Drake, *F. R. S. As alſo a breif explication of the inſcription by* John Ward, *LL. D. Profeſſor of Rhetoric in* Greſham College, *and V. P. R. S.*

Read Feb. 1, 1753. THIS altar was found, with other remains of antiquity, by ſome workmen, in opening a new and deep drain down the centre of a large ſtreet, called *Micklegate*, in the

city of *York*. Its hight with the pedeſtal, on which it ſtands, and which is made hollow to receive it, is fourteen inches and a quarter. But the breadth varies in ſeveral parts of it, according to their different form. On the top is an apex, with a volute on each ſide, and on the front a pediment over the inſcription. It is elegant for the workmanſhip, and well preſerved. And that a better judgement may be formed of it at this diſtance, Mr. *Drake* has ſent up a draught of it in its juſt proportion, with the inſcription upon it; as alſo another copy of the inſcription, taken off from the ſtone, by preſſing wet paper into the letters, and then delineating both them and the ſtops with a pencil. A copy of the draught, but reduced to one half of the ſize, accompanies this diſcourſe, to which I take leave to refer (1); and ſhall only ſubjoin here the inſcription itſelf in words at length, as I think it may be read.

Matribus Africis, Italicis, Germanicis, (2)
Marcus Minucius Ande.
miles legionis ſextae victricis,
gubernator legionis ſextae,
votum ſolvit libentiſſime merito.

1. By

(1) See TAB. I. *Fig.* 2.

(2) The abbreviation of this word being G N. as Mr. *Drake* aſſures me in a letter, which I received from him, ſince I wrote this diſcourſe; it may, I preſume, be read, as I have now given it. Tho, in the copy of the inſcription delineated upon the ſtone, the veſtiges of the letters ſeemed to be G A L. for which reaſon I then read it *Gallicis*.

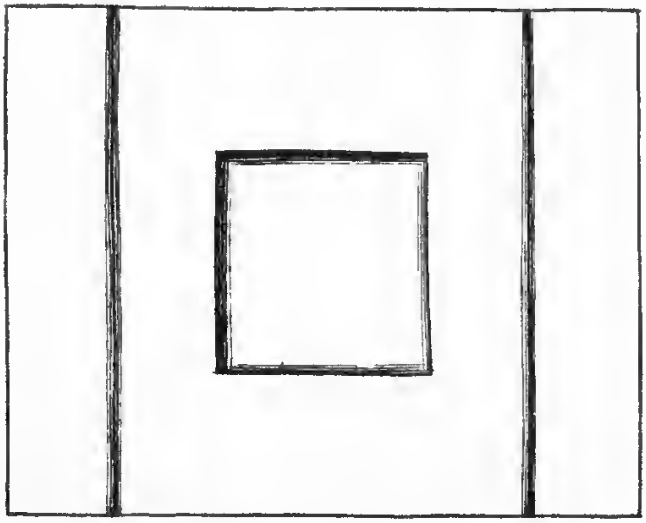


Fig. 3. p. 333.

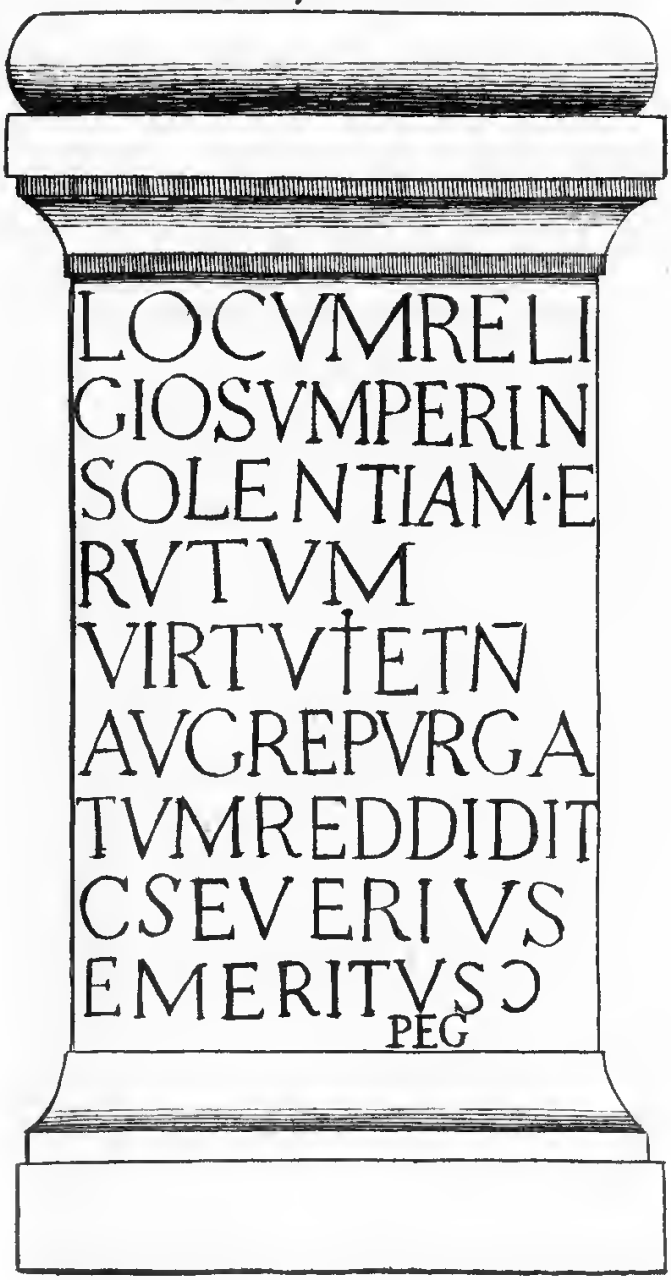
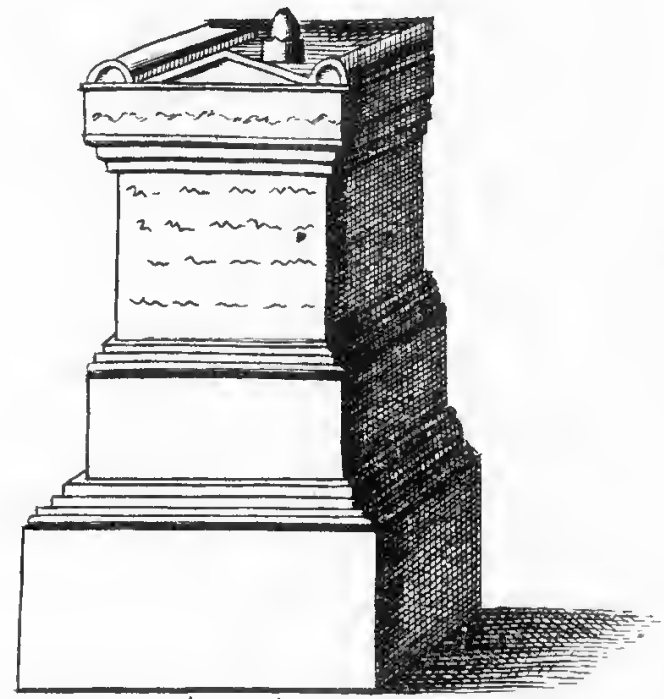
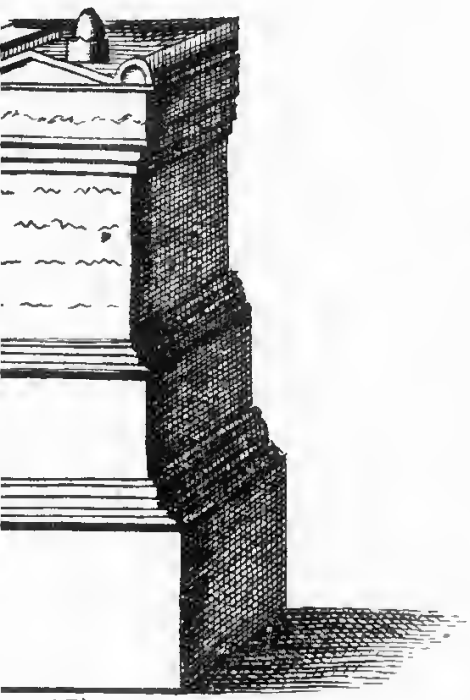


Fig. 2. p. 124.



A perspective View of Fig. 1.

Fig. 2. p. 124.



ve View of
1.

Fig. 1. p. 34.

J. Munde sc.

1. By this inſcription, and many others of the like ſort, found in *Britain* and other countries, it appears, that theſe female deities, under the name of *Matres*, were worſhiped in moſt parts of the Roman territories. So that the obſervation of the learned *Spon* ſeems not to have been ſo well founded, when he ſais: *Notandum, has* Matres *fere tantum in Gallia et Germania fuiſſe cultas, raro enim alibi earum reperiuntur inſcriptae arae* (1). In moſt of theſe inſcriptions they are only called *Matres*, but in ſome *Deae Matres*; and frequently the country, or particular place, where they were worſhiped, is ſubjoined. Thus, in *Horſley*'s *Britannia Romana*, among the inſcriptions found in *Britain*, we have, *Matres domeſticae, Matres Alatervae, et Matres campeſtres*; as alſo *Matres tramarinae*, for *tranſmarinae* (2). Which laſt title, being in another inſcription writen *Matres tramai* (3), occaſioned the learned *Selden* to ſay: *Quid ſibi vellet, ne hariolari quidem auſus ſum* (4). And in the inſcription now under conſideration we meet with *Matres Africae, Italicae, Germanicae.*

Writers are not agreed in their opinion concerning theſe female deities, who were worſhiped under the character of *Matres*. *Spon* ſuppoſes they were deified women, who, while living, were thought to have the gift of prophecy. The reaſons for which opinion having been given at large in *Horſley*, I ſhall for brevity ſake take leave to refer to the paſſage (5).

(1) *Miſcel. erud. antiq. p.* 105.
(2) *Brit. Rom. Cumb.* XL. *Scotl.* XXIX. *Cumb.* LI.
(3) *Ibid. p.* 298.
(4) *De Diis Syris, Syntagm.* II. *c.* 2.
(5) *Pag.* 201. See alſo *Reineſ. Cl.* I. *n.* 175. *p.* 188.

But *Selden* applies them all to the *Dea Syria*, or *Mater Deorum*; whom St. *Auguſtin*, as he obſerves, takes for *Juno*, and ſais: *Tot eſſe Junones, quot ſunt ſimulacra* (1). Agreably to which notion we find ſeveral altars in *Gruter* inſcribed *Junonibus*, in the plural number (2). And *Plutarch* takes notice of the worſhip paid to the *Deûm Matri* at *Enguium* in *Sicily* (3); which *Cicero* ſeems to allude to, when he ſais, *Matris magnae ſanum apud Enguinos eſt* (4). I ſhall only add further upon this head, that, as we meet with ſeveral inſcriptions, which have on them the title of *Matronae*, to whom they are addreſſed; *Spon* thinks, not improbably, that theſe *Matronae* were the ſame deities as the *Matres*, or *Matrae*, as they are ſometimes writen, who were indifferently worſhiped by each of thoſe titles, of which he has given a variety of inſtances (5).

2. The two firſt names of the perſon, who dedicated this altar, were doubtleſs *Marcus Minucius*; but the third, as here abbreviated, is uncertain. Tho I apprehend, that the two firſt letters in the ligature may be AN. which, with the two following DE. may ſtand for *Andegavus*, or, as it is ſometimes writen, *Andecavus*; as denoting the name of his country, now called *Anjou* in *France*.

3. This

(1) *Ubi ſupra.*
(2) *Pag.* XXIV. 1, 2, 3, 4, *et alibi.*
(3) *In vit. Marcelli.*
(4) *In Verr. lib.* IV. *c.* 44.
(5) *Ubi ſupra, pag.* 104.

3. This *Marcus Minucius* deſcribes himſelf by two characters or imployments; firſt, as *a ſoldier of the ſixth legion*, which was honored with the title of *victrix*; and then as *pilot of the ſame legion*, the epithet *victrix* not being repeated the ſecond time, as unneceſſary. It was not unuſual among the *Romans* for perſons to expreſs their ſeveral titles, or imployments of life, in the inſcriptions cut upon ſuch votive altars. Many of theſe are to be met with in collections of this kind; in ſome of which they are connected by the particle *et*; and in others not, as in the inſtance before us. I ſhall produce an example or two of each kind, to ſet this matter in a clearer light. Of the former ſort we have in *Gruter*:

I. O. M.
ET. FORTVNAE. SECVNDAE
CAES. M. ANTONINI. IMP
M. LICINIVS. COR. II. VIR
COL. DAC. SARMIZ. ET. FLA
MEN. DIALIS. SIGNVM. IO
VIS. EX. VETVSTATE. RE
STITVIT (1).

And again:

APOLLINI. AVG
SACR
FELIX. AVG. LIB. OPTIO
ET. EXACTOR. AVRI. ET
ARGENTI. ET. AERIS (2).

In

(1) *Pag.* VIII. 1. (2) *Pag.* XXXVI. 8.

In both theſe inſtances the conjunction ET is expreſſed between the two characters, but in others it is omited. As in the ſame author:

HERCVLI INVICTO
M. CASSIVS HOR
TENSIVS
PAVLINVS PRAE. VRB.
XV. VIR
SACRIS FACIVND.
DONVM DEDIT (1)

So alſo in *Reineſius:*

IVNONI. REGIN
SACRVM
D. N. DIOCLETIANI IN
CLYTI. PRINCIP. SEM. AVG.
PINIVS PAVLLVS SILVANVS
VIR CLAR. PRAEF. VRB.
IVDEX. SACRARVM. COGNITIO
NVM. VOLVNT. EIVS CVR. (2).

And the like we meet with in *Horſley*, where one *Marcus Cenſorius Cornelianus* ſtiles himſelf, *Centurio legionis decimae Fretenſis, praefectus cohortis primae Hiſpanorum* (3). In the firſt four of theſe inſtances the different characters given to the ſeveral perſons are ſuch, as might belong to them at the ſame time; but in the laſt they ſeem not compatible.

4. The

(1) *Pag.* XLVIII. *ult. in tab. priori.*
(2) *Claſſ.* I. *num.* 282, *p.* 241.
(3) *Cumberl.* LXIII.

4. The title *gubernator*, or *pilot*, I do not remember to have met with in any other Roman inſcription. And notwithſtanding the firſt line is placed at ſome diſtance from the reſt; yet it may, I think, connect with them, without ſupplying the word *ſacrum*, in the following manner: *Matribus Africis, Italicis, Germanicis, Marcus Minucius*, etc. *votum ſolvit libentiſſime merito.* An inſtance of the like kind may be ſeen in *Horſley*, ending with the ſame letters, VSLLM, which he reads in the ſame manner (1).

It appears, by an inſcription in *Gruter* (2), and republiſhed by Dr. *Gale* (3), that this legion was tranſported from *Germany* to *Britain* in the reign of the emperor *Hadrian*, under the command of *Marcus Pontius*; who is there called, *Tribunus militum legionis ſextae victricis, cum qua ex Germania in Britanniam tranſiit.* The inſcription therefore upon this altar at *York* may, as I apprehend, refer to that voiage; and intimate to us, that *Marcus Minucius*, by whom it was erected, was then pilot to the legion. It is probable indeed, as *Horſley* obſerves (4), that

(1) *Scotland* XXVII. *Reineſius, Claſſ.* I. *num.* 3. reads the letters LL. *laetus libens*, and cites for it an inſcription in *Gruter*, pag. MLXXXIV. 4. which ends with the abbreviated words, LAET. LIB. FECIT. And there is another inſcription publiſhed by *Spon*, in his *Miſcell. erud. ant.* p. 107; and afterwards by *Fabretti*, *pag.* 690, *n.* III. which has the words LAETVS. LIBENS. at length. However *Reineſius* adds: *Vocabulum poſitivi geminatum infert ſuperlativum*; ſo BB. *bene bene*, is the ſame as *optime*; and LL. may ſtand for *lubentiſſime* or *libentiſſime*. And in like manner MM. is read in the ſuperlative *meritiſſimo*.

(2) *Pag.* CCCCLVII. 2.

(3) *Antonin. Iter Britann. pag.* 47.

(4) *Pag.* 79.

that upon its firſt arrival it made no ſtop in the ſouth, but marched directly by the uſual rout to *Hadrian's vallum*; ſince there are ſeveral inſcriptions upon and near the wall, both in *Northumberland* and *Cumberland*, wherein this legion is mentioned. And in the following reign of *Antoninus Pius* we find, by ſeveral other inſcriptions, that it was in *Scotland*, and had a ſhare in building the wall there (1). Not long after it might very probably be ſtationed at *York*, where *Ptolemy* places it (2), who lived under the next emperor *Marcus Aurelius*, as we learn from *Suidas* (3). The legion therefore being thus ſettled, *Marcus Minucius* might then think it a proper time to pay his vows, formerly made to thoſe deities, whom he addreſſes in the inſcription cut upon this altar.

I thought it neceſſary to give this view of the matter, for the ſake of obviating an objection, which poſſibly may be made, as well with regard to the time of erecting the altar, as to the perſon, by whom it was erected. What I more eſpecially refer to, is the form of the letters G and L, as they appear upon the altar. For altho they are found in the like ſhape in ſeveral Britiſh inſcriptions publiſhed by *Horſley*, yet none of thoſe ſeem to be altogether ſo antient. There is one with the G, which that writer is uncertain, whether to refer to *Commodus* or *Caracalla* (4). And another with the L plainly relates to the reign of *Severus*, by the names of

(1) See *Horſley*, *Scotland*, IV, VII, XVIII.
(2) *Horſley*, *pag.* 359.
(3) *In voc.* Πτολεμαῖος, ὁ Κλαύδιος χρηματίσας.
(4) *Lancaſhire*, III.

of the conſuls *Aper* and *Maximus*, who are mentioned in it, and anſwer to the year 207 of our common aera (1). The reſt of them have nothing certain to determine their age; tho by ſome circumſtances which attend them, they ſeem generally to agree better with later times. But if that particular form of either of thoſe letters is not to be found in any of our *Britiſh* inſcriptions hitherto publiſhed, before the reign of *Commodus* or *Severus*; it by no means follows, that it might not have been uſed ſooner. And there was only the reign of *Marcus Aurelius*, that intervened between thoſe of *Antoninus Pius* and *Commodus*, who in a few months was ſucceeded by *Severus*. Beſides, as the ſixth legion, after it ſettled at *York*, ſeems to have been ſtatedly quartered there, till the *Romans* left *Britain* (2); I do not perceive, either to what other time, or perſon with the character of pilot to that legion, the erection of this altar can be aſcribed. But this I leave to the further conſideration of the curious, to judge of it as they pleaſe.

G. C. Nov. 9, 1752.

J. Ward.

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(1) *Cumberland*, XLIV.

(2) See *Horſley*, p. 79.

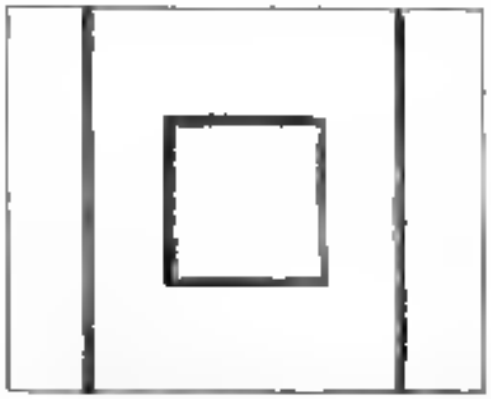

Fig 3 p 333

Fig 2 p 334

A perspective View of Fig 1

Fig 1 p 34

S. Wale f